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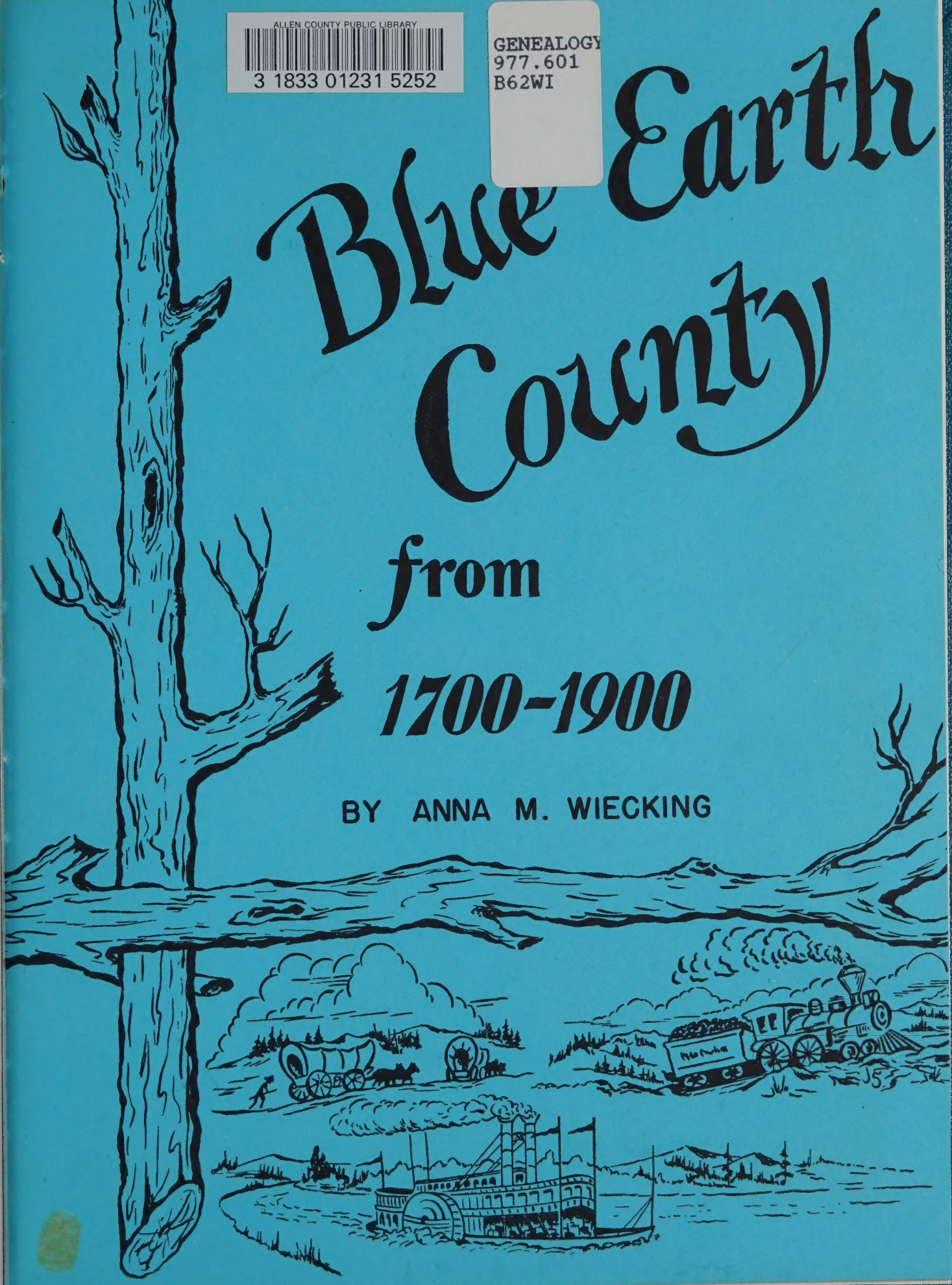
Blue Earth County

from 1700-1900

BY ANNA M. WIECKING



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Blue Earth County

from 1700 to 1900

A History Written for Upper Grade Children

by

ANNA M. WIECKING

Museum Notes by
L. R. KRESENSKY

First Printing—1957
Second Printing—1972

Mankato, Minnesota

Cover design by Joseph Stepka

A LOOK FROM THE AIR

The county we live in is in the very middle of southern Minnesota. It would be fun to go up in a plane and see our county from the air. Of course you would see our cities and towns; our many fine farms; our wonderful roads and railways; and the trees and woods and prairies. But you would also see water, much water, especially in the spring, for Blue Earth county has more streams and lakes than most of the other counties in the state. If you have a map of our county you can see this.

From the air, the rivers would look like a great silver tree lying on the ground. The largest river, the main trunk of the tree, would be the Minnesota. You can see the big bend it makes right in Mankato. This river is the line between our county and Nicollet county north of us. Did you ever hear the song, "By the Bend of the River?" It was written by a Mankato woman, Clara Gerlich Edwards, about this bend in the Minnesota.

Now look at the river that flows into the Minnesota at Sibley Park. That is the Blue Earth river. Then see the LeSueur and the Watonwan rivers that flow into the Blue Earth. And there are other rivers, the Big Maple and the Little Maple, the Big Cobb and the Little Cobb, besides all the smaller streams that we call creeks. The creeks flow into the rivers, the rivers flow into other rivers, and at last most of this water flows into the Minnesota river and flows past Mankato until it gets almost to St. Paul where it empties into the big Mississippi river. One river, the Little Cottonwood, flows in and out of the northwest corner of our county.

Why are we saying so much about these rivers? Because, long before the white man came here, and for a long time afterward, these streams were used a great deal. Not only were they used for hunting and fishing, as were our many lakes, and for the water supply for many reasons, but these rivers were really the only roads into the wilderness. They were the highways on which people traveled. Since we are going to hear a great deal about these rivers in our stories, it was a good thing to take a plane ride to get a look at our county from the air.

Our rivers have some beautiful names. Most of these were names the Indians gave to them, and each name meant something to the Indians. Minneopa, the name of the creek that makes our Minneopa Falls, meant "two falls," and you remember there are two falls. The name Mankato, really Mahkato, meant "greenish blue earth" and our Blue Earth River was named for it. Watonwan is a beautiful name. It was thought to mean, "where fish bait abounds." Minnesota, some said, meant "sky-tinted water." Someone asked an Indian woman what it meant, and she couldn't tell it in words, but she poured a cup of milk into a bowl of water. As the milk made whitish swirls she pointed to the Minnesota sky, as much as to say, "that's what Minnesota means."

RICHES IN THE WILDERNESS

It is fun to imagine what our county and near-by counties looked like hundreds of years ago, long before any white man lived here. Had we been able to go up in a plane then, I wonder what we might have seen? We know there were many more forests then than now, for Blue Earth county was in that part of the state that was called the "Big Woods." These thick forests used to go on and on without a break of any kind. Many of the trees grew to giant size. There were oaks, elms, cottonwoods, maples, basswoods. Many nut trees, plum and wild apple groves, berry bushes and wild grape vines were here.

The rivers were said to be much deeper and wider than now, and probably their river beds have changed their courses a good deal over the years. There were probably many more lakes and swamps than now. Of course there were no bridges, roads, cities or farms, and probably the only signs of people might have been some Indian villages or camps. And there was prairie land with its heavy, waving grass.

One would have seen herds of buffalo. People today know this because bones have been found buried in river sands or in swamps. Some years ago the bones of hundreds of buffalo were found in the bottom of a lake to the north of us when it was being drained. Maybe these animals had broken through the ice in one of their stampedes, when they were trying to get away from forest fires. Besides buffalo there were many deer, some bears, many wolves and foxes, besides smaller animals. A great many game birds filled the woods, and streams and lakes were full of fish and other wild life. All these wonderful riches were here before man came along to use and destroy many of them.

Maybe you can see why our county and some of the land near it made a place where people wanted to live. There was so much for people to eat, so much water to use, so much wood for them, and so much good land. How can people today know what happened so long ago, before records were kept? We have told you about digging up bones from the earth. That is a kind of record. We in Blue Earth county are very glad that some people went to a great deal of trouble to find out many things for us, and put them into books so we can read about what happened a long time ago.

One man we should be very grateful to is Mr. Thomas Hughes, a lawyer who lived in Mankato and who gathered a great many facts about our history and wrote a big thick book called, "The History of Blue Earth County." This book is out of print, and the few copies left are very precious. All of the stories in this booklet were written because we had Mr. Hughes' book as well as the writings of other historians.

BEFORE THE WHITE MAN CAME

The earliest people to live in our county, so far as we know, were the Dakota or Sioux Indians. People think they drove some other tribes out of this part of the state in the year 1700. The Sioux were roving hunters. They lived in groups of four or five families and each group had a kind of chief. But all the tribes together had a big chief whose name was Sleepy Eyes when the first white men came.

The Sioux lived in tepees which they moved from place to place as they hunted. They spent their winters in some valley protected from the wind. They banked their homes to keep the cold out, and inside they built fires in the middle of the floor and the smoke went out through a hole in the top of the tepee.

These Indians did not do much to get ready for winter, so they often were very cold and hungry. In the summers they had a free and happy time hunting and eating game and wild fruits and berries. They ate all kinds of animals and every part of the animal. If they could eat a fat dog they thought that a great treat. But buffalo meat was their main food, and they had several big buffalo hunts every year. In the spring the Indians went into the maple groves to eat maple sugar. They were not very clean people. Sometimes they threw their animals into the boiling syrup to cook.

These Indians did not understand white men or their ways. They liked to give things to others but they thought the others should give them what they had, too. They had no idea of owning property, so they didn't understand why things could not be given away. The Sioux believed in spirits, and thought every river and lake was the home of some spirit.

Although the Indians lived in Blue Earth county by the hundreds and for a long time, almost nothing was left after they went away, to tell much about them. Here and there a mound was left in which Indians buried their dead, or sometimes people would find flint arrows or hammer heads. When they moved, they used a drag on land and a dug-out canoe on the water. They carried their homes away with them. Because the Indians could not write, all the stories we know of them have come down by word of mouth. We will be hearing more about the Indians in later stories.

It is a wonderful thing for all of us to have our own county museum. Most of you know it

and have visited it in Mankato, on the corner of Broad and Warren streets. In it are many things that tell us about the history of our county. Another fine record of what went on a long time ago is the material in our newspaper offices. There they have a file of all the old and new newspapers that were printed, as well as pictures. Once people began printing newspapers, more records were kept.

THE FRENCH HUNT FOR COPPER

So far as anyone knows, the French were the first white men to set foot on Blue Earth county soil. In 1683 Pierre Charles Le Sueur was here and spent several years hunting and trading with the Indians. Once some of the Indians showed him some of the blue and greenish clay they had taken from the bank of the Blue Earth river. Le Sueur thought it looked as if it had copper in it. He wanted to take a sample of this clay back to France, because he thought maybe the king of France would let him come back to the Blue Earth river to open a mine there. Then he would take the copper out of the clay and become rich.

So he took the sample back to France, and one of the king's men, whose name was Le Huillier, looked at it and said there was copper in it. The king said Le Sueur could open a copper mine near the Blue Earth river, so Le Sueur started for America. But his ship was captured, he was put in prison in England, and he had other troubles, so it wasn't until 1700 that he was able to come. With 30 miners he landed at the mouth of the Mississippi river in April of that year, to begin the long journey up the big river. Just think, it took them six months to get to the Blue Earth river. When they got there, they followed the river until they got to the place where the present Le Sueur river flowed in, and there they built some cabins with a high fence made of poles all around it. This place was called Fort LeHuillier.

It was a very cold winter that year, and the French were not used to such weather. Some Canadian hunters helped them by hunting buffalo. They cured the meat so they had something to eat that winter. In the spring the Frenchmen started to work in their mine. They dug a lot of this clay and loaded 40,000 pounds of it into a boat and took it up to another fort near the mouth of the Mississippi. They took a great many furs, too, which they had traded with the Indians. Now the strange part of this story is that there was no copper at all in the clay, and no one seems to know what became of all the clay the miners took to St. Paul. But Le Sueur went away, and left another Frenchman in charge of the fort.

The Minnesota river was once named St. Pierre's river after Le Sueur. One of the good things he did was to keep a diary. So did another man in his party. These diaries have been kept and Mr. Hughes, our county historian, and other historians have been able to read these diaries and many other things that were saved and put in a wonderful building in St. Paul. It is the building used by the State Historical Society. Some day you must be sure to visit it and see the many things they have there that tell us about the past.

Museum Notes: Some years ago some people from this vicinity rowed up the Blue Earth river to find the cave where Le Sueur had mined the blue earth but found no trace of the mine. They did find some fragments of the blue earth, and brought enough to make a brick of it. This may be seen at the Blue Earth County Museum in Mankato.

UP AND DOWN WITH THE VOYAGEURS

About the time Le Sueur left Fort Le Huillier the Sioux Indians were having a war with some other tribes. One of their battles was fought near the fort, and three Frenchmen were killed. The other men at the fort became frightened and left, probably about 1702. After that very little is known of what happened in our county for a long, long time. Of course the Indians were going back and forth on their trails. There were many fur-traders in the state, trading furs with the Indians. Now these people had to get up and down the rivers, so they hired Frenchmen, mostly from Canada, who were called voyageurs. These boatmen were very colorful, dressed in brightly colored coats and sashes, and wearing leather leggings and shoes.

The voyageurs did not plan to settle down in villages, but liked to be always on the move. They loved adventure, were strong and brave, and knew every river well. They were experts at handling their canoes, and carried people, things and messages swiftly and safely. Some of these boats took six men to paddle. There was a footboard running along both sides of the boat, and three men with poles stood on each side. The two men in front would go to the front of the boat, put their poles down into the water, then push the boat along as they walked back in the boat. Then the next two men did the same.

Voyageurs would carry their boats and all their goods from one river to another, sometimes with the help of dogs. This crossing of land between two rivers is called portaging. Voyageurs worked very hard, but they loved to laugh and sing while they worked. At night they sat around their campfires and sang and told stories. Some of their songs have been written down for us to sing today.

It wasn't until 1766 that we hear of another visitor from far away. He was from the eastern part of our country, and was a British subject. Now he was a scout for the British, who owned a lot of America. He was to find out how to get from Hudson's Bay way through to the Pacific ocean by water. If he could do this, he would win a big prize in England. This man was Jonathan Carver, for whom a Minnesota county was named. Carver had two Indian guides with him and after staying in St. Paul and exploring a cave near there, he came up the Minnesota river and went far beyond our county. He stayed up there with the Indians for five months exploring the country and learning from the Indians about this new land. It must have been a warm winter, because there was no ice on the river. He was going to come back and really draw maps of this big waterway when he found it. But that never happened.

Another fifty years went by, and then two Scotchmen came here. They had come from Canada by river to a place in Wisconsin to buy seed. On their way back they came up the Minnesota river until they could portage to the river that took them back to Canada. For over a hundred years that is the way people traveled.

STEAMBOAT ROUND THE BEND

After the Revolutionary war our country owned all of Minnesota east of the Mississippi, so our government began sending people to explore, and to make maps and write about the new country. In the summer of 1823 Major Stephen Long of the United States army came here, took many notes on what he saw, and wrote up a report for the government. Another man who came with him wrote two books about what he saw in the wilderness. Then came more government officers who knew about rocks, soils and plants. They, too, made a report back to the government.

Museum Notes: The Blue Earth County Museum has a large collection of Indian art craft work. The Swain collection has everything from small bird arrows to spear heads and war clubs. One Squaw Indian ceremonial gown is decorated with 100 Elk teeth, which are now valued at $10 each.

In 1838 a Frenchman who was a fine scholar and a scientist was sent here by our government. He was Joseph Nicollet. His name was pronounced "Nick-o-lay". Nicollet county was named for him, but we say his name differently, as you know. Nicollet began drawing maps of this part of the new country. Most of the explorers thought this was a wonderful part of the United States. Their reports to other people told about what they found here in Minnesota and it made people want to settle here. In 1844 some soldiers came into Blue Earth county and they had to cut a road through the forest to get their supplies in. It followed an old Indian trail down the Minnesota valley and became a very useful road.

In 1850 there were floods on the Minnesota river, and the water was so high some people in St. Paul thought it would be a good idea to send a steamboat up to the Blue Earth river. The first boat was the Wayne, and it came up as far as the mouth of the Blue Earth river where a man named Sibley had a trading post near where Sibley park is today. This trip of the first steamboat showed that the Minnesota river could be used for travel by steamer, and that was the beginning of the many boats that brought people from many parts of the world to our county.

Wouldn't it have been fun to have had a ride on one of those steamboats? The pictures of them show that they had two smokestacks and two decks. They burned wood to make steam. The steam drove the big paddle wheels that turned in the water. Some paddle wheels were on one side of the boat, some in the back, so boats were called side-wheelers or stern-wheelers. Sometimes they ran out of wood to burn, so they would tie up near the river's edge and cut some trees down. It took some boats 19 hours to go from St. Paul to Mankato coming up-stream, but only 12 hours going downstream.

The captains liked to race, and the passengers got very excited over these races. Many people took the boatride just to see the country. There would be a band on board for dancing. The big job for the boats was to carry freight. One year, up to July first, the boats carried 62,000 bushels of wheat, at a charge of five cents a bushel. Boats did a big business until the 1870's when the river became shallow and the railroads took away the trade from the river boats.

THE WHITE MAN CRIES FOR LAND

By 1850 maps had been drawn of most of Minnesota, so people everywhere could see how much new land there was. As men came into the wilderness they saw how rich the new country was. There were so many rivers to travel on; there was plenty of wood for fuel and for building; there were animals, fish, fruits and berries to eat; and best of all there was the rich soil for raising crops. More and more people wanted land to settle on. But the land belonged to the Indians.

The Indians loved their lands where they had roamed and hunted for hundreds of years, and they did not want to give them up. Some white men thought it was all right to take land away from Indians because they said they were just savages anyway. But other white men knew this was wrong, and that if land was taken from the Indians they should be paid for it and have some say about it.

Museum Notes: The major casualty of 1867 was the sinking of the Julia, two miles below Mankato on the morning of May 10. The boat struck a snag near Jefferson bend and sank in 12 feet of water. None of the passengers were injured. Most of them were rescued by another boat and nearly all the freight was recovered. The boat's hull still lies in the sands of the Minnesota today near Jefferson bend. Among the articles saved was an eight-sided goblet and a whistle, articles now housed in the Blue Earth County Museum.

But so many people cried out for land that at last the United States government sent a Mr. Luke Lea out to Minnesota to talk things over with Alexander Ramsey who was the governor of Minnesota Territory. They decided to bargain with the Indians. If there could be a treaty, maybe the Indians would give up their land in exchange for money and other things they wanted. A treaty is written on paper and tells what two groups of people have agreed to do about land or something else. When the two groups agree, they sign the paper and then it is like a law. All over the United States the Indians were giving up what they had by these treaties. Sometimes the Indians didn't really understand what they were signing, and the white men often were ready to trick them.

Some of the white people who understood the Indians best were the missionaries, who had come from different churches in other parts of the country and Europe to teach the Indians and help them to learn about a better way to live. These missionaries often stood up for the Indians, and they had taught some Indians how to read. They treated them as human beings.

One of the most important treaties of all was the treaty of Traverse de Sioux. Traverse de Sioux meant the "crossing place of the Sioux." It was a square bend in the river about two miles north of St. Peter. It is not in our county but was very important to the people of all counties, for it changed the way of living for everyone. In those days quite a few people lived at Traverse de Sioux, because both Indians and whites crossed the river there. When you go north of Mankato today on Highway 169, you will see only a roadside marker that says something of historical importance happened there, for there is no village now. Our next story will tell what happened there.

BARGAINING WITH THE INDIANS

When Luke Lea got to St. Paul he and Governor Ramsey began sending Indian runners to tell all the Indian tribes, not only the Sioux, in a large part of Minnesota, Iowa and South Dakota to send their chiefs and headmen to a big council to talk about selling their lands. Indian runners are trained to run very fast, and to run a long time without food and without resting.

On June 30, 1851, a boat came up the river from St. Paul carrying Luke Lea, Governor Ramsey, H. H. Sibley, Minnesota's first delegate to congress, and many others. Frank Mayer, an artist, came too. These people had to bring cooks, woodchoppers and many other helpers with them, also food, tents and many supplies. A big outdoor shelter like a big hall was made of trees for the treaty making, and cook houses and tents were put up along the slopes of the river banks. Then they waited for the Indians to come.

After some days of waiting the different bands of Indians began to come, slowly, winding across the prairies, bringing with them their ponies, their carts and their tepees. They set up their camps, too. More and more Indians came until there were many, many of them. Some of the chiefs had interesting names, "Little Crow," "Sitting Bull," "Curly Head" and "Good Thunder."

When all was ready, the council meetings began in the outdoor hall made of trees and branches. There were the officers of the United States and Minnesota Territory. There were the Indian chiefs, about 35 of them, and there were some people who could speak and understand both English and the Indian language. They were called interpreters and they explained what was said to everyone in their own language. First, the treaty was read out loud in English, then in the Indian language. The treaty told all the things the white man would do for the Indians if they gave up their lands. They promised a good place to live, money, education, doctors, tools for farming, protection. When the treaty had been read they sent the Indians back to their camps to talk things over among themselves.

The Indians went to their camps to talk things over. If there was something they wanted to ask the whites they sent their runners back to the council hall. Many Indians did not want to sign such a treaty, but in the end, it was agreed that the signing would take place on July 23.

THE TREATY OF TRAVERSE DE SIOUX

The Indians had spent the whole night before the signing, around their camp-fires, talking about the signing that was coming. One of the things that made the treaty hard to work out was the fact that many Indians were half-breeds, that means they had a white father or a white mother. These half-breeds could ask for more at the treaty talks because they really belonged to both the whites and the Indians.

On the day of the signing the chiefs, 35 in number, came dressed in all their best tribal costumes, with paint and feathers. In the treaty hall were the white men to meet them. Many onlookers crowded around to see this important thing happen. Now one after another, both whites and Indians signed the treaty. Some of the Indians could read and write, but most them could not. Many were unhappy at the signing because they thought they were giving away too much.

A very bad thing happened at the signing. Because some of the traders said the Indians owed them money, the whites thought it would be a good idea to get this money away from the Indians before they could get it. So as each Indian signed the treaty, a white man had him come over to a barrel, on which was another paper. Most of the Indians thought this was just another copy of the treaty, but it was not. It was a paper that gave the traders money before the treaty money was given to the Indians. This was a trick, it was against the law, it was wrong, but it was done. This "second paper" or "trader's paper" was to make trouble later.

And so the treaty was signed, and the Indians gave away thousands of acres of the richest soil in the whole country to the whites. The whites promised many things to the Indians. We will see how well they kept these promises. One thing that the treaty did was to give the Sioux Indians who lived in this part of the state a piece of land to be their home, or reservation, from now on. This land reached from a place quite a distance north and west of New Ulm to Lake Traverse where the Minnesota river starts. This land was a strip ten miles wide on both sides of the Minnesota river.

The artist, Frank Mayer, who came down from St. Paul to see the signing, made some paintings of the signing and of the Indian chiefs. These paintings are in the State Historical Society building in St. Paul. If the signing had happened today we would have had tape recordings and colored photographs as a part of the record. We are glad a painter could be there. Mr. James Goodhue, a newspaperman from St. Paul, also came on the boat to see the signing. He wrote up the story in a newspaper called "The Minnesota Pioneer." These old papers are in the St. Paul museum too.

THE FIRST SETTLERS START A TOWN

Once the Indians gave up their lands, the United States government took charge and began to let people settle on them. In 1850 two men had been on a boat trip up the Minnesota river just to see the country. These two men were P. K. Johnson and Henry Jackson of St. Paul. They liked so much what they saw at the place where the Blue Earth river flows into the Minnesota, that they decided to start a town there. Mr. Hughes tells the story of their coming in his History of Blue Earth County.

Johnson and Jackson hired some men to chop wood, and some others to drive their sleighs, and started out in January of 1852, driving on the river where the ice was thick enough. It took about five days to get from St. Paul to an Indian trading post that stood about where the state hospital at St. Peter stands today. There weren't many places to stay all night, just a few settlements and the Indian villages. On the fifth night out they stayed with Indian Jo who had the trading post. In the morning they crossed the ice to where Kasota now is. When they got over the river

they heard hundreds of dogs barking. There on the hills above the river was a very large Indian camp and all the Indians were coming out to see what the noise was about.

Johnson and Jackson told the Indian chief Sleepy Eyes that they were on their way to settle a new town near the mouth of the Blue Earth river, but of course it wasn't called that then. The chief said they couldn't settle there, for it was in the Indians' best hunting ground and it had their favorite sugar bush in it. The white men reminded the chief that the land no longer belonged to the Indians, but Sleepy Eyes said the whites hadn't paid for it yet and he would not let them have the land.

For a time it looked as if the men would have to go back to St. Paul. But Indian Jo, who was a relative of Sleepy Eyes, came to their rescue. In the end he said he would guide the men if he were well paid for it, and he talked Sleepy Eyes into letting the white men go if they gave the Indians food and presents. So at last the Johnson and Jackson party got to the mouth of the Blue Earth river on February 5, 1852, and made camp on the river bank where Sibley park mound is today. They explored around the river and saw that there had been a flood there and that would not be a good place for a town. So they went down the Minnesota river until they came to the big bend in the river. Here was the best place for the new town, because the river bank was high, and boats could land there. And so this was where the new town was started that was to become Mankato.

THE NEW TOWN GETS A NAME

Not only was the new town site good for a boat landing, but on the hills nearby were great forests of trees to use for fuel and building. Springs of clear water came down from the hills, and there were ponds and creeks too. The early settlers noticed that there was good stone in the town site too. So they pitched their camp on a spot near a pool of water with poplar trees around it, about where the Masonic Temple is today.

Now began the work of building the first cabin, about where the Patterson building is on Front street today. This cabin was made of logs plastered with black dirt taken from half-thawed gopher hills. The roof was of bark, and the floor of dirt. Everyone was busy, some clearing more land, some helping to clear the way for a boat landing, and others taking away brush.

Soon a land company was formed in St. Paul, and people were told about the new town and were urged to settle in it. The men who started the town drew a plan or plat on paper of what they thought the town would be like, and people could choose their land. If you got there first and stayed on the land, it was called "staking a claim." Then, of course, they would see that a record was made so no one else would take that land. People often quarreled about these claims, and there was quite a scramble to stake claims on this wonderful land. By spring much of the land between Mankato and Kasota was taken. But what the settlers needed most was a road to the east, because it was so easy to get lost in the woods. They were glad when some surveyors came and a road was cut through the woods.

And now a name had to be found for the new town. Already the name of the river had been changed from St. Pierre's for LeSueur, to Minnesota. The land company tried to settle on a name for the new town but they couldn't agree. So they asked Mrs. Jackson and Mrs. Johnson, who were sisters, to choose the name. They chose the name "Mahkato," the Indian name for Blue Earth. All agreed. But when the name came out in the report, the letter "h" had turned into an "n." So the name ended up as "Mankato."

By November of 1853 the new town had 20 families, two hotels, two stores, a school, a minister

and many other workers. A sawmill was built close by. Mail came in by anyone that happened to be coming from St. Paul. Mr. P. K. Johnson was the first postmaster. He had a sort of case with pockets in it. When the mail was brought by someone on foot, by canoe, or by horse, he would carry it in this case and people would come to wherever he happened to be and he would give them their mail. That was the first postoffice, that case! It wasn't very long until there was a weekly mail stage that sometimes carried a few passengers as well.

THE BRAVE PIONEERS

Settlers were coming now in large numbers and sometimes it was hard to know just where Blue Earth county ended and another county began. So in 1853 the state legislature passed an act to say just what land belonged to our county. It had Kasota as a part of it. Now the county could be made into townships and maps could be made so everyone would know just where their land was.

Settlers were pouring into our county, mostly by ox-team, but some came on foot, driving their cattle before them. Often these pioneers had only a compass to guide them across the prairie. They had a hard time crossing the streams and climbing up the steep banks with their clumsy oxen. Oxen do not wear harness, but have yokes across their necks with ropes that the driver has to guide them. It took much patience to drive the slow-moving oxen.

Because there was so much tall, thick grass on the prairie, so much water and swampland to cross, and because of the thick underbrush, insects were plentiful and the poor huts of the pioneers did not keep out the hordes of mosquitoes and other insects. Gophers and blackbirds were right there ,too, to pick up the seed as soon as the farmer had sown it, and when the grain was ripe the birds were there to eat the grain. Grasshoppers, chinch bugs and caterpillars did much damage, too.

Another great danger was the prairie fire. Once started, a fire would roar across the grass like a hurricane. When settlers saw it coming, they called all their neighbors to help. They plowed up strips of earth between them and the fire, but even then sometimes the fierce wind would carry the fire across the strip and burn up everything the farmer had.

You may be surprised to know that at one time there was a town called South Bend a few miles up the Minnesota from Mankato. It had a hotel, a big warehouse near the boat landing, and a settlement of families. At one time it looked as if South Bend would be larger than Mankato. Now the winter of 1853 was a very cold one. The food ran out in the South Bend settlement. Mr. D. C. Evans, one of the pioneers of that place, decided to try to drive his horses to St. Paul to get some food for the people. Very few people had horses. It took him eleven days to make the trip up and back and he nearly lost his life in a blizzard. He lost his way in the blinding storm, but was able to make a fire and find the best shelter he could for his horses. Then he lay down beside the fire and fell asleep in a kind of stupor that comes when people are too cold. Suddenly he waked up and found his fur cap had burned up. Now he roused himself and took courage to finish the trip for food. He was a brave pioneer.

Museum Notes: The first post office was much like a billfold with alphabetized slots. This article is one of the prized possessions of the Blue Earth County Museum located in Mankato.

TROUBLE WITH THE INDIANS

Some years had passed since the signing of the Treaty of Traverse de Sioux, and some years had gone by since the U.S. government built Fort Ridgely about fifty miles up the Minnesota river from Mankato. You might think that with a treaty and soldiers to protect the settlers, there would be no more trouble with the Indians. But that was not true. There was trouble and it was getting worse.

You remember that the Indians really did not want to give up their land. Then you remember that the Indians signed a second paper so that the fur traders got a lot of the money the Indians thought was theirs. It was a trick and the Indians did not forget it. The whites made many promises that were not kept. Some of the money was never given to the Indians. The white people sold the Indians liquor, and when the Indians began drinking they became very fierce. Then there were not many buffalo any more, and the Indians were hungry.

So the Indian no longer thought the white man was his friend, and there were more and more fights. Many settlers were afraid of the Indians. Cattle were afraid, too, and could smell the Indians a long way off. Often Indians came into people's houses to beg for food. Sometimes it was hard to get rid of them, so settlers had watchdogs to guard their homes.

In January of 1854, the Mankato settlers had an Indian scare. An Indian had come into Mr. Warren's store and quarreled with the storekeeper about some rice. After an argument the Indian went away but on another day he came back with a long, sharp Indian knife and said he would kill Mr. Warren. But Mr. Warren was very strong, and he took the knife away from the Indian and put him out of his store.

The next day someone brought word to Mr. Warren that the Indians were on the warpath. The next morning 40 Indians in war paint and feathers, armed with weapons, came marching up Front street, and went straight to Mr. Warren's cabin which stood about where the Y.W.C.A. is now. Mr. Warren and a boy helping him took their guns and faced the Indians. The Indians lined up on either side of Mr. Warren's path and asked for the rice they thought Mr. Warren owed them. Mr. Warren looked for the chief of the Indians, and when he saw him he quickly took a large wooden stake lying nearby, marched down to where the chief was, right between the two lines of fierce Indians. He faced the chief and asked for his gun. The chief looked him in the eye for a time, and Warren looked the chief in the eye. Then the Indian turned his gun upside down and took out the bullets in his hand and showed them to Mr. Warren. The chief then said, "White man, these were meant for you, but your heart is brave." Then he put the bullets back in the gun and fired them into the air, and gave the gun to Mr. Warren.

So it was Mr. Warren's courage that saved the Mankato settlers from being killed that day. Indians like courage. The quarrel about the rice was settled and there was no massacre that day.

BAD LUCK COMES TO OUR COUNTY

Blue Earth county had been getting along very well for a long time. The legislature had said it could have the land it asked for, people were coming into the county to settle, and people were willing to invest money in business there.

But then something happened to make the people of our county very unhappy and pretty angry. They thought that the county would stay as large as it was in 1853. But the legislature that met in 1855 had other ideas. They took about one-third of the land that had been part of our county and gave it to LeSueur county. That meant that Kasota and other land near it would be cut off from Blue Earth county.

But now another piece of bad luck came. A few years ago the Sioux Indians had been moved to their government home, a place called a reservation. The settlers thought that was fine. But now some chiefs of another tribe called Winnebagoes went to Washington with some white men to ask the U.S. government to move them to a new reservation. They got their way, and soon people in Blue Earth county heard what was going to happen. The new reservation was a big piece of land partly in our county. The people here were angry. They tried to send someone to Washington to do something to change the plan, but it was too late. Of course there were no telephones or telegraphs, and mail by train was very slow.

So in June of 1855 about 2,000 Winnebago Indians poured into Mankato. They came in canoes, on ponies, in dogcarts, and on foot. They stayed for some years on the reservation. The office was about where St. Clair is now, and the whole thing was called the Winnebago Agency. The Sioux Indians were glad to see these Indians. They gave them a big welcome with a feast. They dressed up in their best paint and feathers, played tom-toms and danced their dances to the songs they sang.

It was still many years before both the Sioux and Winnebagoes would be moved away from Minnesota into some more western states. Much trouble and bloodshed would happen before that time would come. Indians and whites were fighting and killing each other. There seemed to be much trouble in Iowa, and in 1857 news spread northward that Indians were on the warpath. This made everyone afraid and excited. White people gathered together to decide how to defend their families and homes. They made themselves into bands of soldiers, got together ammunition and fixed their homes with holes through which to shoot.

Some reports about the Indians were true, but many were not. White people began to flee away from their homes. Indians were driven away from their homes, too. After a while, people could see that the Indians were often as scared as they were. The scared people went back home and things quieted down for a time, to break out some time later.

PEOPLE AND MORE PEOPLE!

We have been saying a good deal about all the people who were coming to live in Blue Earth county. Who were they and where did they come from? Mr. Johnson and Mr. Jackson and their wives, among the very first to come, came here from the eastern part of the United States, where they were born. They along with many other Americans were pushing westward to find new lands and better conditions for making a living. Others who came seemed to have English and Scotch names.

In 1854 a group of people came who had been born in Europe. A party of German settlers had come to this country and had settled at first in another state where they found the land poor. They had heard about our county and sent a scout to look it over. Then they came and found the land they wanted. They settled in Mankato and in the townships of Lyra and McPherson and in other nearby places and were very fine farmers. Soon settlements were being made in other townships in our county. The settlers were spreading in every direction.

Museum Notes: In the manuscript division of the Blue Earth County Historical Museum is an interesting account by some unknown person of the reaction of the early settlers of Mankato to the Winnebago agency being located so near to the new town of Mankato. Also in the museum is a picture of the Winnebago agency and a number of Indian chiefs. The picture was taken by Mr. Upton, an artist from St. Anthony, in 1859.

Also in 1855 a large group of Welsh people came. You remember the Mr. D. C. Evans who had settled South Bend and had nearly frozen when he tried to get food from St. Paul in 1853. He was Welsh, and so were other small groups who had settled in South Bend. There was a minister who had written an article about Blue Earth county in a Welsh newspaper, and other people had written letters to their friends about the good land here. These letters and articles reached the many Welsh people who had settled near La Crosse, in Wisconsin.

In June, 1855, a large group of Welsh people set out from Wisconsin. They had eleven covered wagons, and came with their household things, their farming tools, and were driving their cattle before them. It took them six weeks to make the trip through the wilderness. They had to cross the Mississippi river. After they were on this side they saw several hundred Winnebago Indians who were on their way to live on their new reservation in Blue Earth and nearby counties. This frightened the settlers, and they wondered if they should go some other place to live. But at last they went on to our county.

When they came to the top of what is now Main street hill, they looked over the steep bluff into the Mankato valley and wondered how they could get their wagons safely down that rough road. They cut down trees and tied one tree to the back of each wagon to be a kind of brake. Then they got safely down, followed the river until they found Minneopa creek, and got to South Bend where the other Welsh people were. So our county got all these fine people as new citizens. Mr. Hughes, our county's historian, whose stories I am re-writing for you, was a man of Welsh family.

Later Blue Earth county got other national groups—many from Scotland, Norway and Sweden, from Ireland, and other parts of Europe. But that was later on. Most people think Blue Earth county was lucky to get such fine settlers from these many far places to become our citizens.

WORKING HARD TO MAKE A LIVING

People who setled in our county around 1850 just about had to know how to raise food so they would have enough to eat, so it is not strange that most of the pioneers were farmers. The soil was very good but it wasn't easy to break the new land with a wooden plow, and often it was hard to get seed. Bad weather, insects and many other things discouraged the hard-working pioneers.

Fur trading had been a good way to make a living for a long time, and it would be for years to come. Even in 1860 one fur dealer had bought in ten days time 2,150 muskrat skins, 130 mink, 19 coon, 21 beaver, 16 otter and two wolf. These were valuable furs and sold for good money.

The wood and lumber business was doing very well, for the settlers needed wood for fuel and for their building. Saw mills sprang up here and there. Some mills had two sets of stones, one for wood, and one for grinding corn. The mills were run by wind, by water and by steam power. Factories soon were built to make furniture and other wood things people needed. Many workers were needed to cut down trees, haul them, build houses and do other things to supply the needs of the settlers. Before long stone was quarried and bricks were made in the county.

The Indians knew about ginseng, a root they gathered in the woods and used for making medicine. The white people began gathering ginseng, too, for it brought a good price. Many women and children gathered this root to stretch the family income. In 1860, 83,000 pounds of ginseng were sold in our county.

Because our land was good for raising wheat, flour mills began to be built. For many years there was a town called Watonwan, which is Garden City today. This was a busy flour-mill town

and people came from far away to bring wheat by ox-team to have it ground into flour in the Watonwan mills. Some of these old mills were run by wind, and had four arms as the Dutch windmills have. One of the famous old windmills was the Seppmann mill not far from Minneopa. The mill lost its four arms, but is now the property of the state park at Minneopa. Many people went to see this old mill over the years. Another interesting mill was the Schostag mill that once stood near Mankato but later was moved to the shores of Minnesota Lake where it burned down later on. It was sometimes called the Haunted Mill.

Steamboats and other boats plying up and down the streams of the county gave work to many people who handled the tickets, the people, the freight and kept the boats and landings in shape. In the summer of 1858 there were made 170 steamer trips up and down the river, so you can see that for a long time this was big business.

Pioneers had plenty of work to do and everybody had to work hard if they were to live and get along. The whole family worked together, for there was work for all.

THE INDIAN MASSACRE

When the Civil War began, many changes came to Blue Earth county. In 1861 men were enlisting, leaving their homes and families, and going to Fort Snelling in St. Paul. From there they were sent to the south to fight in the Union Army. Soldiers were drilling in every town, flags were flying, and people were not thinking so much about the Indians.

But the Indians were hungry, and they were angry, too. The money the white men had promised them was late in coming from Washington. Besides, another bad thing happened. You remember that the Treaty of Traverse de Sioux had given the Sioux Indians a reservation on both sides of the Minnesota river, up beyond New Ulm? Now the white man sent some people to Washington to ask to take away from the Indians the strip of land on the north side of the river. White men even began moving into this land before the people in Washington had really decided to cheat the Indians once again. So the Indians lost part of their promised land, and they were then like the displaced people of today, who have no homes to go to.

No wonder the Indians became so angry they began stealing, burning and killing. Once more the white people had to think about Indians and their own danger here at home. Suddenly, in 1862, near Redwood Falls, a dreadful attack on the whites broke out. The Indians began killing every white person they could find. This was called a massacre. The Indians then attacked New Ulm, setting fire to the town. Mr. W. W. Paddock, one of Blue Earth county's first settlers, happened to be in New Ulm when the trouble started. He got on a horse and rode as hard as he could to Mankato to warn the people about the Indians. All along the way, like Paul Revere, Paddock spread the alarm, and settlers gathered in the best buildings there were for defense.

People were so frightened they hardly knew what they were doing. In Mankato a saw-mill burned down that day because the people were afraid to leave their homes to fight the fire. When Mr. Paddock brought the news into Mankato, the village bell was rung, calling people to a meeting to see what could be done. They formed a company of volunteers, who started up the Minnesota valley, adding more men as they went. In the meantime General Sibley had 1,500 sol-

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Museum Notes: When the Mankato company went to the relief of New Ulm in 1862, they chose as their leader William Bierbauer who had served in the German army before coming to Mankato in 1856. In the Blue Earth County Historical Society Museum is a section called the Bierbauer papers. This includes among other interesting personal papers a list of the men who served with him at New Ulm. Also in the Gun Room is the rifle which he carried on that occasion.

diers ready at Fort Ridgely. After some smaller battles General Sibley and Little Crow with 800 Indians, fought it out, and the whites won the battle, in September of 1862.

New Ulm was burning, so all the white people from there were brought to South Bend and Mankato and to other towns and settlements along the way. One hundred and fifty-three wagons and 2,000 people were brought from New Ulm, and since all these people had to be fed and taken care of you can imagine how busy everyone was. Then there were all the Indians that were taken prisoners. They, too, had to be put in a prison camp and taken care of. This meant another 2,000 people to house and feed. Our next story will tell what happened to these Indians.

THE HANGING OF THE INDIANS

The soldiers arrested over 400 of the 2,000 Indians they had captured, because they thought these were the ones who had helped with the massacre. Then a court of soldiers tried these Indians and found 303 of them guilty. These were put in prison until they could be punished.

The trials were not fair, because they were too hurried. The people were so angry with the Indians they wanted to get rid of them as soon as possible. So some innocent Indians were convicted too. The court decided that all 303 Indians were to be hanged. Even General Sibley thought the Indians should be punished right away.

But many people began to wonder whether it was really right to put to death so many human beings so quickly. People in other states began to talk about it, and some of them wrote to Abraham Lincoln, who was president of the United States then. Mr. Lincoln said he would look into the matter before anything more could be done about the Indians. He asked the people here to send him all the evidence against the prisoners, that means all the facts they had found out, and what different people had said at the trials here. When President Lincoln's clerks in Washington had studied all these reports, the president asked them to pick out the 40 worst Indians. When that was done, he signed an order to let them be hanged. Two were given pardons, so that left 38. Many thought it wrong to hang any Indians, many thought more should have been hanged.

On Christmas Eve of 1862 a big platform was built in Mankato on Front street where the monument now stands that tells about the hanging. This platform was called a gallows, because it was arranged for hanging. The people all around came to see this dreadful execution. Around the platform stood hundreds of soldiers, and behind them crowds and crowds of people glad to see the Indians punished.

But there was another group of people who came to see the hanging. They were the Winnebago Indians who were now living on their reservation out where St. Clair is today. They came to the top of the hill overlooking the valley and the scene of the hanging. From there they saw their friends, the Sioux, being punished. Perhaps they wondered if something like this would happen to them. And maybe the white people down below them were uneasy, too, wondering what the Indians on the hill were thinking.

And so, on the morning of December 26th, as the monument says, "Here were hanged 38 Sioux Indians." But ever since the hanging and since the monument was built on the spot where it happened, many people have felt ashamed of the hanging and of the monument. Of course the settlers whose families and friends had been killed and robbed by the Indians thought it was right to hang the Indians and put up the monument.

Museum Notes: A special gallows was constructed for the hanging of the Indians. In the museum is a miniature of the gallows.

But many people today are ready to take the monument down, because it reminds them of the shameful way the white people treated the Indians. Of course the Indians were savages, and crimes have to be punished. But the real and important question was, what made the Indians such enemies of the whites when they had been so friendly in the beginning?

THE RED MAN LOSES OUT

Today our country is sending money, machinery, food, teachers and other helpers to other countries to help people to live better. Today we think it very wrong for one country to invade another and take away from other people their land. When it does happen today we have the United Nations to help to settle such problems. But the people who settled our great country, as well as those who settled our state, thought it was all right to take away from the Indians their land and their rights. The white man not only took away land, but did not keep his promises to pay the Indians the money owed them. They sold the Indian liquor which was against the white man's own law.

More than this, the white man took from the Indians the only kind of government they could understand, that is, the tribal governments with their chiefs. The white man did not understand either, that the Indians had a good religion of their own, which had kept them in good order until the white man came. Also the Indian had a deep love of family, which the white man did not always respect. All these things make the story of the red man in America a sad one. And even today the sad story goes on and on. People are writing in our newspapers right now about what can be done for the Indians, after all these years.

Who knows what might have happened if the white man had treated the Indians as human beings like himself, only more backward. Perhaps by now the Indian would be a part of our communities just like everyone else. The church missionaries who worked all through the new country with the Indians did the most to help them. They taught many to read and write, and in other ways helped them to lead a better life. Bishop Whipple, a fine pioneer churchman of Faribault, understood how to work with the Indians as well as anyone. He went to Washington to try to get congress to see that the Indians needed help. When Bishop Whipple died many Sioux Indians came to his funeral, for they had lost one of their best friends.

The trouble with the Indians did not stop after the hangings. The Indians struck back at the white man in the only way they knew, and there were killings and stealing for a time. But at last the government found reservations for all the Indians of our county and nearby counties in the western states. By 1866 the sound of the war whoop, the tramp of soldiers feet, and the sound of their guns were gone.

While the white man gave the Indians a good deal, we must not forget what the Indians gave to us. The Indians were the guides who helped the white man through the wilderness; they carried white men from place to place in their canoes. We got many plants from the Indians, such as wild rice, potatoes, corn, tobacco, maple syrup. The Indians taught us much about herbs, medicines, and dyes; they taught us outdoor skills and knowledge of woods and field and wild life there. We have some beautiful songs, poems and stories from them, and hundreds of words and phrases in our language came from the Indians. Almost anywhere we go in Minnesota, and surely in our own county, we are reminded of the Indians by the names they gave to our places, rivers, lakes and valleys.

AN INDIAN BOY GIVES GOOD FOR EVIL

This is the story of a Sioux Indian boy who was born near Redwood Falls in 1858. His mother died when he was a baby, and his grandmother took care of him. She was the story-teller of their Indian village, and the boy listened to many, many stories about the Indian tribes. When he was four years old he took some honors in an Indian contest. After that they called him Ohiyesa, which means the winner. In this same year the Indian massacre took place. Ohiyesa's father whose name was Many Lightnings, and two of his uncles were put in prison because it was thought they had helped with the massacre. So Ohiyesa did not see his father for ten years. He thought the whites had killed his father and uncles, and he planned when he grew up to get even with the whites.

Ohiyesa was adopted by the family of one of the uncles, and they all were driven out of Minnesota and wandered into Canada. There the boy learned to hunt, to go without food for a long time, to run day and night without rest, and to get ready always for war. When he played, he wrestled, swam, chased wild animals and bees and played war.

One day when he came home from the hunt a strange man was in the camp. His uncle said, "My boy, this is your father, who we thought was dead. He has come for you." His father had been in prison a long time, and then President Lincoln had given him a pardon. While he was in prison some missionaries had taught him the ways of the white man. Now the father wanted his boy to learn these ways, too.

Ohiyesa was not glad to leave, but he put on the clothes of the white man that his father had brought for him, and they went to an Indian agency and school in South Dakota. There his long hair was cut and his name was changed to Charles Alexander Eastman. His father had taken the name of Jacob Eastman. Now young Charles was given a wonderful education. He went to several of the finest universities and colleges in the country until he was graduated as a doctor of medicine.

He practiced medicine in Dakota with the Indians, and married a fine woman who had been working with the Indians. He practiced medicine in the city of St. Paul, too. When he had a little free time he began writing down things he remembered about his Indian boyhood and soon he had written a whole book called "Indian Boyhood." Then he wrote another book of all the stories his grandmother had told. It was called "Wigwam Evenings." He and his wife told these stories to their six children.

He wrote another book called "Indian Scout Talks," and some other books, all about his life as an Indian. He went to Washington to ask the government to help the Indians, and became a United States Indian inspector. He was a national councilman of the Boy Scouts of America. People liked to hear him lecture which he did all over the country. He died in 1939, this Indian boy who had been helped to become a fine citizen of his country.

OUR HEALTHFUL CLIMATE

The people who settled in the Minnesota valley thought this was a very healthful climate. Newspaper articles and letters were sent to other parts of the country to say that people who were sickly would get well if they came here to live.

The weather was as varied then as now. Some winters were warm, some very cold; some summers cool and rainy, others dry and hot. Some of the settlers wrote to their relatives back in Europe that they had never heard such thunder as they heard here. The heavy thunder claps and the lightning scared even strong men, they said. Then as now, sudden hail storms or tornadoes and cyclones occasionally came to destroy whatever was in their paths. Some kinds of weather made

grasshopper and chinch bugs hatch out so well that these insects destroyed what the pioneer had planted. Blizzards were much feared by settlers and many died in them. Sometimes snow started early in the winter and kept on snowing until late in the spring. Drifts twenty feet high were seen often. People had to work very hard to keep a supply of food and fuel going.

The rivers were larger then than now, and if there was heavy snow and it melted too fast the settlers could expect floods. The rivers went roaring out of their banks spreading water over everything. Such a flood in 1862 swept away every bridge in the county, as well as many cattle and buildings. But high water was good for the steamboat business, for then the boats could be sure to keep going as they could not when there was low water.

Today we have some bad weather, too, but to us it does not make so much difference. We have such good tight houses, we have good modern heating and we can better control the temperature, summer and winter. But the pioneer houses were not tight and well heated. Snow came in through the cracks, fires were hard to start in the mornings, and people just expected to be cold much more than we would like today. When people got lost in the woods or on the prairie, there were no radios, telephones, or helicopters to give help. The pioneer just depended on himself.

Many people got sick, and there were epidemics that killed many, many people. People then did not know what they know today about germs. There were no clinics or immunization of thousands of people to keep them safe from diphtheria, smallpox and other diseases. Some doctors began working in our valley early, but in those days people didn't call a doctor until they just had to. Some doctors had to be farmers and do other work to help make their living. Many babies died in those days. It was the mother's job to tend the sick people in her family, and she usually had a store of medicines mostly bought from peddlers who went from house to house. She sometimes called on certain neighbors who were good bone-setters, when someone broke a bone. Then there were herb-doctors who gathered their medicines from the woods, and the Indians were good helpers in this too. 1877 seems to have been a bad year. There was an earthquake that year, the only one recorded in our county, and it was a year with a frightful diphtheria epidemic which took the lives of many.

But as people learned more about health, they made great strides. The doctors of the county formed their medical society in 1865, and in 1888 a hospital was built in Mankato. So it was the progress of the people, as well as the good climate, that made for better health in our county.

PIONEERS LEARNED HOW TO SOLVE PROBLEMS

We think it is fun to go camping and live for a time in cabins and tents, but we are glad to come home to our comfortable houses where we can turn on the electricity and heat, by just punching a button. We have so many things to do with, refrigerators, washing machines, vacuum cleaners and so on. The pioneer had none of these, yet they lived a full and rich life depending on their own hands and on their own ideas to get things done.

The pioneer boy or girl lived in a house that their parents had often built with their own hands, with some help for raising the big timbers on the roof. If they lived near the forest the house was made of logs made flat with an axe, and fitted together with wooden pins. The people who lived on the prairie made the walls of their houses by piling pieces or rolls of sod cut from the grass. Window openings were left and then covered with skins or oiled paper until glass came to

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Museum Notes: In the diphtheria epidemic of 1877, in one Mankato family, five people died in one week. One of that family was a boy about five years of age. In the Blue Earth County Museum is a pair of red topped, copper toed boots which belonged to this little victim of diphtheria.

be used. The hinges on the doors were of leather or wood unless the people could send away for iron ones.

The pioneers made their own fireplaces of clay and stones, and the same one was used for cooking and heating the house. Since most of the houses in the early days had just one big room, it was kitchen, dining room, living room and bedroom all in one. Crude furniture was made by the settlers themselves from logs. Their beds were like bunks nailed to the corners of the rooms and had one leg only. Some houses had a loft and sometimes people would sleep up there with the things they had put away for winter, such as meats. Some people brought a few things with them when they came, such as chests, and a spinning wheel was sure to be there, as well as iron cooking pots.

In the very early days many cabins were lighted only by the firelight from the fireplace. But people tried out many ways to get light farther away from the fireplace. They put whatever grease they had, lard, mutton or beef tallow, even goose and reindeer fat, into beets and turnips hollowed out in the middle. Then they put rags into this oil and when the pieces of rag had soaked up oil they were like wicks to be lighted. Pioneer mothers knew how to make candles, either by dipping a wick into melted grease again and again until it was big enough, or by pouring the grease into a candle mold that had the wicks strung through the center of each mold. But in those days people worked so hard they were too tired to worry much about sitting up late. They had to be careful about not using too many candles, as well.

How to get enough soap to wash and clean with was another problem in the early days. People saved their wood ashes and had a way of making them into lye. Then they put this lye into a whole kettle full of scraps of fat, all kinds, cooked it, poured it out and cut it into bars when it was firm enough, and there was their soap. Sometimes it was soft and it could be spooned into the wash tub. This soap was not the pretty perfumed soap such as we have today. It had a good strong smell, but it did its work well.

In those days children had so much to do to help with all the work that they didn't have much time to say "What can I do, mother?", or "There isn't anything to do." And the parents in those days didn't have time to do so much for the children, so the children had to do things for themselves. They learned much in the school of experience. They helped with all the household tasks, they did many of the outside chores, they took care of the chickens and animals, brought in wood, helped fix fences, set traps for mice, watched that snakes and gophers didn't come into the houses as they often did, and when the mosquitoes were bad they kept the smudge pots going. There were no cars to take them where they wanted to go, so the pioneer boys and girls grew strong walking on their own legs to the skating pond, to the neighbors and to their picnics in the woods.

NATURE'S WELL-FILLED PANTRY

Much of the food the pioneers ate came from their own land, or from the woods, fields and streams near them. Because the Minnesota valley had plenty of deer, some buffalo, and many game birds, as well as fish, the settlers could get meat by going out after it. As soon as they could, they started their own flocks of poultry and their herds of cattle.

Museum Notes: One could almost trace the story of lighting from the articles on display at the Blue Earth County Museum. First, is the grease lamp which is very early. Then the sets of candle moulds and candle sticks followed by the early kerosene lamps and then a duplicate of Edison's first electric light bulb and last, the fluorescent lights with which parts of the building are lighted.

People didn't have much cash money, and there were few stores. The stores sold only those things the people couldn't raise, such as sugar, spices, hardware and so on. People in those days could not run to a nearby store, or drive to a big super-market to get the many, many foods we have today.

One of the big problems of the pioneer was to know how to keep food fresh when he had more than he could use right away, and so they would have enough for the winter. The pioneers salted down meat, or fried it and left it in its own fat. They stored it in big kegs or barrels. They dried other meats and smoked some. Sometimes they used left-over meat to make pemmican the way the Indians taught them. In cold weather they would kill animals for meat and hang the pieces outside in their big outdoor "deep freeze," but they would have to watch that bears and wolves didn't steal the meat. Sometimes they cut big cakes of ice from the streams to bring into a shed for use for a sort of cooler in the summertime.

The settlers sometimes ground their own corn and wheat in their coffee mills, to make a coarse meal for bread. Soon mills were built for grinding the grain each settler brought in. The mothers used to make their bread dough and bake it in a long-handled frying pan with a metal cover. This was laid right on the bed of coals in the fireplace. The breads in those days were darker and coarser than breads of today, but they were better for the people because all the grain was left in the flour. There were very few pies and cakes. Cookies and doughnuts were kept for special parties.

The settlers had plenty of vegetables—turnips, onions, potatoes and cabbage, as well as wild beans and wild peas. They dried vegetables for winter and buried others in the ground or sand under the frost line. Berries and wild fruits were plentiful, and these were cooked into jams. Because the pioneers had very little sugar they used wild honey and sorghum for sweetening. When they bought sugar it was not white and fine, but more like sticky brown sugar.

Pioneers made their own butter and cheese and lard. If they took butter to trade for something else they could get three cents a pound and eggs were worth five cents a dozen in exchange. They kept their milk and cream cool in the cold water of a nearby spring. When they dug their wells for drinking water, they had a bucket, "the old oaken bucket," that was on a chain and was pulled up and down by winding the chain with a crank. Coffee was scarce, so they poured hot water over browned crusts or over barley grains that had been roasted.

You see, when things went well the pioneers had plenty to eat. When things didn't go so well, they made do with what they had. That is what we call the pioneer spirit.

THE PIONEERS WORKED TO GET SCHOOLS

The people who came to live in our county wanted schools for their children. But first they had to build homes to shelter them. Then they began to wonder how to teach the children. In the early days people did not pay taxes to build schools. And there were no laws to say a child had to go to school. So every family managed its own education. Many of these people sat around the kitchen table with their children and maybe with neighbor children and taught the children themselves.

Museum Notes: Many kitchen utensils of pioneer days are on display at the Blue Earth County Historical Museum. There is a coffee grinder which served many other uses than grinding coffee. There are also on display churns, butter molds, iron kettles, wooden spoons and other articles too numerous to mention.

Soon people began to work together to find places for schools. The first one in Mankato was in an old warehouse. It was taught by Miss Sarah J. Hanna, and she had 24 pupils. But the parents mostly built their own schools just the way they built their houses. Log houses were put up and the seats were log benches built around the walls. Parents could give their labor or something else for the school, or nothing if they didn't want to. L. G. M. Fletcher helped build the first school house in Mankato in the summer of 1855 and taught the first school in it in the winter of 1855-56 and also the winter of 1856-57.

Teachers were very scarce and often not trained for teaching. Often a man who had another job was the teacher as well. The teachers were paid by the parents, and they got very little, maybe $20 a month for a man, and maybe $12 a month for the women. The teacher boarded a week at a time with the different families and in the evening she helped the children with their lessons. One teacher writes how she sometimes slept in the loft over the family room, where the roof was so low she couldn't stand up, and it leaked besides. She spoke of eating the same food meal after meal —mostly salt pork and boiled potatoes. It took courage to be a pioneer teacher.

The children brought the wood from home to keep the school fire going. Because they were sometimes cold when they sat far away from the fire, children had to be warmly dressed, and mothers spent a great deal of time knitting wool mittens and stockings. Books were scarce too. Children brought their own blackboards, little pieces of black wood or slates. The drinking water was in a pail on a bench, and in those days they thought it was all right to have everyone use the same dipper or cup. The school was kept clean by having everyone help to sweep with brooms made from hazel brush from the woods. Sometimes a snake or rat or even a hen came inside with the children.

In 1849 the state legislature said all children must have an elementary school to go to, and they said the people should all plan a school district for themselves and build a school and pay to run it. This made some people angry. They said why help to send other peoples' children to school. But they got used to this idea, and later on the taxes were set to be paid by all, for the schools to be built and run.

The schools were used, too, for meeting places. They were something like our community centers today. People could sing together, have parties and even have church services before people could all have their own churches built. Many of the churches began building their own schools, too. The pioneers saw to it that their children had an education.

AND THEY HAD FUN, TOO!

It may seem to you that because the pioneers had to work so hard they never had time for fun. But they had lots of fun, and when they did have time to play they made the most of it and enjoyed it all the more. Schools and churches and sometimes big barns were the gathering places where people could have "socials,"to play games, dance, have singing schools and contests. But most of the fun was had right at home, for in those days families played together more than many do today. That was one of the fine things about the "good old days."

When the pioneers had a barn or house to put up, they called in the neighbors to raise the big roof timbers, and they made a party out of it. Old and young came, first to help, then to eat and then to play games. When the mothers had quilts to make, they sewed the cloth together and

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Museum Notes: In the Blue Earth County Historical Museum is a picture of this first log school house which stood on the site of the present Union School.

put wool or cotton in between the two covers of cloth. Then they were able to call in the neighbors for a quilting party. The women would stitch pretty designs through the quilt or tie yarn in knots to hold it together nicely. The children loved to run under the quilting frames that were stretched across the backs of chairs. But if they really got in the way they were chased out. There is a song people still like to sing called "The Quilting Party."

People liked to have contests, such as horseshoe game matches, husking corn to see who could do the most in the shortest time, and even spelling and singing matches. They also loved to hitch up their oxen and horses to their wagons filled with hay or straw and go for a gay ride. In winter they sat in wagon boxes filled with straw, with runners put underneath, for sleighrides. Or they went for a skating party on the rivers or lakes. After all this fresh air they would be ready for a big meal.

People had brought with them from their old homes some musical instruments, and many an evening was spent in making music, listening to it, singing and dancing, old and young together. Later, some people bought parlor organs. Children and their parents had fun, too, going into the woods and fields to gather things—flowers, nuts, fruits. They often went fishing and hunting. They learned to make many of their own playthings from things they found around them. If they needed a bat or ball, or a doll bed or cupboard, the children and their parents made them themselves. They had almost no spending money, nor places to go to spend money. Candy was scarce, but they sometimes made maple sugar candy, and had taffy pulls when each person or two together pulled sorghum candy until it was light colored and hard.

At Thanksgiving and Christmas the pioneers had wonderful times getting their game from the woods, their cranberries if they lived near the bogs and even their own Christmas trees and greens came from the woods. Many of the customs and foods we love today for our holidays are the same the pioneers used. They used what they could find nearby to fill their needs and were happy to do it. Sometimes today people with a great deal more have not learned how to be happy.

CHANGING FLAGS

We are so used to our Stars and Stripes that it is strange to think that the flags of other nations used to fly over our country. It took hundreds of years to settle the boundaries of the United States as they are today. You already know that the French were in our county in 1700, and they owned much of America long before that. Then there were some wars in Europe, and treaties were made between France and Spain, and between France and England. Parts of our country were traded back and forth.

From 1763 to 1783 there were really two Minnesotas. The part east of the Mississippi was called Minnesota East, and the part west of that river was Minnesota West. Minnesota East was owned first by France, then by England, and in 1783 after the Revolutionary War it became United States property. Minnesota West was owned, first by France, then by Spain, then by France again, until in 1803 the United States bought it as well as much more land in western states, from France.

As long as there were few people living in this new country, the United States government just divided all this land into big pieces and called them territories. They sent army officers out to govern them. But as more and more people settled in these places they became tired of waiting for things to be done far away in Washington. They needed a better kind of government closer to them.

Museum Notes: In the Blue Earth County Museum there is quite a collection of early musical instruments. There are old organs, accordions, zithers, a lap organ, an old square grand piano that came to Blue Earth county by ox cart about 1878 and an Edison phonograph using cylindrical records.

When people in a territory thought they were ready for this, they could ask congress to let them have a territorial government to protect them and their property.

In 1849 Minnesota became such a territory with a new government. In those days Minnesota Territory was much larger than it is today, for it had the Dakotas in it. The first governor of our territory was Alexander Ramsey, and Henry Sibley was our first delegate to congress in Washington. Things went along very well for 10 years, and then the people of Minnesota thought they were ready to be a real state, so they asked congress to be admitted to the Union. You may know that Alaska is asking today to be a state in the United States.

There were some members of congress who didn't want us in the Union. Some of these were from the south, and they were afraid our people would vote against slavery. Some from other parts of the country did not think we were ready for statehood. But at last, in 1858, Minnesota became a state, and the thirty-second star in the flag stands for us, Star of the North. At that time our boundaries were changed again, for the Dakotas were taken out and became states of their own. Up to 1858 we had had a seal for our Territory. Now we have a state seal. These two seals are very interesting. You may find pictures of them. Minnesota has its own state flag, too.

So after hundreds of years our nation and our state were settled in their lasting boundaries, and there was no more trading of land back and forth. This was a good thing for everyone, for now people could settle down to build for the future.

PEACE AND PROGRESS AHEAD!

By 1865 both the Indian and the Civil wars were over. For years the people had been so busy with wars they had had little time for anything else. Minnesota had been the first state to offer troops to President Lincoln to fight against the south, and Blue Earth county sent 707. Men and boys who were not needed to fight in the Union army were carrying guns at home, defending their homes against the Indians. Boys and men were learning more about war than about farming and trading. But when peace came people began to think more about how to make life better in their home counties.

Many people now lived in Blue Earth county, about two-thirds of them on farms. The more people there are and the closer they live together, the more they need to make rules and have officers to take care of their problems. In America we want everyone to have a say about what happens, and this is why we always want local governments. State and national governments are so far away, and cannot be bothered about the things that happen in our towns and counties. So, before long, the state divided our county into many small pieces of land called townships. On a map of our county today you will find around 25 townships, but there were fewer at first. When this was done the people in each township could vote for their officers and take care of their own business of governing. Do you know what township you live in?

Another thing that was happening was that all the people who did not live on farms lived in settlements such as villages or towns. There were getting to be more and more of these and they were getting larger. You have already heard about how Mankato started and grew, and Garden City, South Bend and others. Now when people decide to become a village the state tells them just how to do it and how to govern themselves. These villages are in the townships, but the village takes

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Museum Notes: As you enter the Blue Earth County Museum on the right wall you will see a rather unique American flag. It is the U. S. flag as it was in 1896. It holds only forty five stars, Utah being the forty fifth state to come into the Union.

care of itself more than it did before it became a village. Some people live in settlements big enough to be villages but do not ask for that kind of government. So you see people can ask for the kind of government they want in our democracy. Mankato and Lake Crystal are the only two cities in our county. When people want to, and their village is large enough, they can ask to have a city government, again different from a village. You may read in the newspapers how Skyline, our newest village, is organizing its government today.

It is strange what made some towns and villages grow and what kept others from growing. First settlers stayed together for protection. Then a good mill or a steamboat landing were good places to live near. When the railroad came, South Bend did not have a station, and began to lose people, after having a good start as a village. Mankato had the railroad and was well located to become an important trading center for our rich farming area.

People disagreed a great deal about what to name the villages and just where they should be located. Some wanted to name a village for the Indians, some for the places they had come from far away, and some for the people who first settled there. Garden City was called Watonwan first, then Fremont, and at last Garden City. When it came time to choose a county seat for our county, there was rivalry and disagreement. Garden City hoped to be the county seat, but Mankato was chosen.

UNWELCOME VISITORS TO OUR COUNTY

In June of 1873 after a warm spring, when crops were growing very well, suddenly one day the sky grew very dark, a roaring sound was heard and as everyone looked to the western sky to see if a storm was coming, there came down upon the fields and gardens and woods millions and millions of grasshoppers. They were really a kind of locust that lived in a western part of the country. They came all the way, feeding as they came. The ground was covered with them. Every inch of every plant, every leaf was alive with them. They made so much noise with their chewing and crunching you could hear them far away. Wagon wheels crushed them in the roads and the ruts were running with the hopper juice, so that horses and people slipped on the slimy mass. Even the trains were stopped by the masses of insects that made the rails and wheels slippery.

The farmers stood by to see their wonderful green corn and other crops being devoured before their eyes. They tried everything they could think of to get rid of them—making smudges to smoke them out, making loud noises, burning them, and throwing boiling water on them. Nothing helped very much. Farmers made a kind of scraper out of metal, covered it with coal tar, and as they dragged it over the ground the hoppers would stick to the tar. Then they were scraped off and burned. People even had days of prayer in the churches.

Locusts live just one season, but they lay millions of eggs in the ground before they die. The ground freezes but the hoppers do not. So when the next spring came there were as many hoppers as ever. Many of the counties were worse off than our county, but in our county there was very great damage. Minnesota lost about 20 million bushels of wheat in this way. The trouble lasted from about 1873 to 1877. Many farmers in our county had no crops for several years. Some just moved away from this county they were so discouraged.

But people everywhere were helping the families who suffered. Food, seed and money were given them both by people and by the state. The county officers offered a bounty, ten cents a quart for people to gather up the hoppers and they were put into boiling water. A man could earn $20 a day doing this. In 1875 in just three days 4,000 bushels were brought in. The county just couldn't afford this, but even when there was no money people went on catching the hoppers. In all our county

paid out $31,255.66 for 15,766 bushels of hoppers. Each bushel had about 130,000 hoppers in it.

Then after five years of trouble, one fine day they all took wing and flew away to some far away place, just as they had come. They migrate but not soon enough! The year the hoppers went away the farmers had a wonderful crop, so they felt hopeful once more.

THE TRANSPORTATION PARADE

It is fun to think about all the ways the people of our county traveled in 200 years of history. First the Indians going up and down the streams making scarcely a sound, or on foot following their trails through the forests, quietly and swiftly. They had travoix or drags to carry their goods, and sometimes fastened these behind their ponies when they rode.

Then came the voyageurs poling their boats in splashing rhythm to their singing. Then a long time later the steamboat came to a landing, whistles blew, the paddle wheel churned the water noisily, and people on board or on the shore were waving, shouting, moving freight.

And there were other sounds we never hear today, the sound of the wagon wheels coming across the prairies. The wagons had high wheels to get them through the thick, high prairie grass and mud. The grease in the wheels dried out and the wagons squeaked so loudly one could hear them coming for miles. Can you see the many ox-teams with the high, covered wagons, with people often walking behind their cattle? Sometimes there were a hundred of these wagons on Front street in Mankato at one time; a different traffic picture than we have today.

But soon the horse was to have his day. Wagons were more neatly made and many people drove horses, or rode them, carrying children or things on their saddles. The sound of horses, trotting, running, whinnying, was common in those days. In winter the horses were hitched to sleighs and the bells made sweet music everyone loved to hear. And there were the stages that carried people from town to town, with four horses. These coaches would swing and jolt and make some people "sea-sick." A kind of closed coach used to be used for taxi service in the towns. It was often called a hack. You can imagine what the roads and streets were like in the old days—deep ruts of mud, and dust inches thick. And of course the wheels had iron tires, not rubber, for a long time, after wooden tires were no longer used.

In 1886 Mankato had something new, a horse car line. Steel rails were laid down in the street and a car that looked something like a street car ran on the rails but was pulled by a horse. The line didn't pay and after some years the rails were torn up. Another sound one heard in those days was that of people's feet walking on the wooden sidewalks. Most everyone did walk, and one could hear this tramp of feet over the sidewalk, if there were any, on the streets of the towns. And of course there were bicycles—at first without rubber tires, and some with one very high front wheel and a little back one. Even in 1900 our police chief in Mankato made his rounds on a bicycle.

But the great event was in 1868 when the first railroad came into the county. A big celebration was held to welcome the first passengers on the first train. The railway did much to change people's ways of living.

And in 1897 came the first horseless carriage to Mankato. It did not look much like our cars today, but if a lot of things didn't go wrong, you could go quite a distance in it. Horses were badly scared and there were many runaway accidents until horses got used to cars.

Museum Notes: The complete story of the first train's coming to Mankato may be found in the Blue Earth County Museum. On the train were 520 notables from St. Paul and Minneapolis who were treated to dinner in Mankato.

BLUE EARTH COUNTY BUILDS

When people are pioneers they have to spend much of their time and strength just to keep alive and safe, to have enough to eat, and to keep some sort of shelter over their heads. But when the pioneer times are over people can think about other things, and especially about building buildings that are more permanent. Let us see what the people of our county were building in the years between 1865 and 1900.

Of course there were so many more people to share the work, but also these people had to have more homes, more tools, more of everything. In 1865 Blue Earth county had 9,201 people in it; in 1900 there were 32,263. Less than half of these lived on farms in 1900, the rest lived in our fast-growing villages and cities. By 1900 close to 7,000 homes had been built and many owned their own homes.

As to schools, the old log schools of the pioneer time were being torn down and better schools were built. In 1865 there were 26 log schools and only nine frame ones; in 1895 there were 133 frame and nine brick schools. Many of these schools are no more to be seen, and new beautiful schools are being built for you today that people long ago would not even dream of. Besides the public schools, many church and private schools had been built thoughout the county. In 1868 the State Normal school was new in Mankato, with 90 students in its first year. There were some commercial schools started, too.

The churches were going up fast in our county. Both in the villages and in the open country churches of many kinds were being built so everyone could go to the church he chose. There were 22 churches in Mankato alone.

The new county court house was built in 1889, after quite a lot of arguments about where it should be and how much it should cost. A hospital was given to Mankato, or in part, before 1900. Many flour mills had to be rebuilt because there seemed to be so many fires in the mills, and other factories sprang up all over to make things for people to use. The first public library was started before 1900.

Blue Earth county had many newspapers. Some lived longer than others, but there were about 38 of them. In 1880 the first telephone came to Mankato. It was just a short line between the Hubbard Mill and the city hall. By 1900 the mail service had improved greatly. There was daily service in both town and country. Roads were being built and the old ones improved. Today we would not think the roads were good, but before everyone had cars and there was almost no paved road, people were well satisfied even if they were jolted and covered with dust, because it was so much better than it used to be.

CHANGES IN WORKING AND PLAYING

In the last part of the 1800's many changes took place in the way people earned their living. The fur trade was almost over, and farming had become big business, especially wheat farming. In the year 1868, 335,341 bushels of wheat and many barrels of flour were shipped out of our county, as well as a great deal of fruit and honey. Corn was getting to be another big crop, along with livestock. But soon we became great dairy farmers. In 1898 ten of our 20 creameries shipped out 860,000 pounds of butter.

Farmers were able to raise more when they began getting machines to help them. There were no tractors then. One early settler tells how her father first had to break in two steers to pull his wooden plow. Then he had to find the right kind of an ash tree to make the ox yoke. He had to boil the wood in the wash boiler so he could bend and shape it—all this before he could even plow.

Pioneer farmers sowed their grain by hand, cut it with something called a cradle, beat the grain out on the floor or ground with a flail. It was a great day for all when the first reapers came, then reapers with binders; threshing machines, too, first run by horses going round and round, then by steam power. Our county is an important "bread-basket county," and all of us, whether we live on a farm or not, depend on what our farms produce.

There were many more restaurants in the cities and towns then than there are now, for people took longer to get to town, and they and other travelers had to eat more meals in town. It is strange to read that there were 35 tailors in Mankato. You see there were few ready-made clothes for men. But there were fewer places for women to buy ready-made clothes so most women made their own and their children's things. There were sewing ladies who went around to stay for a week or more at a time to help "sew up a family."

When there were so many more people there also had to be more of every kind of worker, more doctors, teachers, business men, builders, for all kinds of services. In the pioneer times people had banded together for protection. Now they were beginning to organize societies and clubs to talk over their problems and cooperate for the good of all. Farmers, doctors, lawyers, ministers and teachers formed their groups and had meetings. Labor unions were formed, fire companies and bucket brigades, lodges, old settlers' societies, relief societies to help poor people and so on. Church groups were formed in all parts of our county.

Not only were there clubs for business and welfare but for fun, too. They had bicycle and horse-driving clubs, ball and other athletic clubs, debating groups, even a club to run down horse-thieves. The county and cities had fairs. National groups, such as the Welsh, had singing groups and their Eisteddfod, the Scotch people had their Burns day, and the Germans had their singing clubs and Turner athletic clubs. Mankato early had an opera house to which many noted speakers, musicians and even good plays and operas came. There were no movies then. Many, many women now began forming study clubs of many kinds as they could be spared from the many household tasks of the pioneer days.

So it semed that the pioneer times, when each family did things pretty much in its own way, were changing to the time of doing more things with other people. Today many people think we have too many clubs, too many places to go away from our homes. It is something to think about.

THE END OF THE STORY

And now we come to the last chapter of this story of Blue Earth county. Don't you think our county has had an interesting history in the 200 years from 1700 to 1900? I could not tell you all the things that happened, but only the most important events and changes. You will be reading more about your state and county in many fine books and articles that our historians have written. Newspapers, too, will have many interesting articles during this coming year, when Minnesota will celebrate the hundredth year of her statehood.

These stories have tried to tell the story of the whole county. But we should remember that each township, each city and village, even each family, has its own history. Perhaps some of you will help to write some of these stories. And of course, someone should write the history of our county from 1900 to the present time. Whoever does that will have a big job, for Mr. Hughes' history stops at about 1908. The last 50 years of our history have been filled with the wonderful progress people have made along many lines. Just look about you, in your homes and schools, in your communities, then shut your eyes and imagine how all of this looked in pioneer times!

And be thankful to the pioneers! They laid the foundation for what we have today. You have heard about their many hardships, the many problems they had to solve. What made the pioneers so wonderful was that they didn't run away from their problems. They went to work on them, each in his own way, thinking what was best to do, then doing it. Maybe you wish you could be a pioneer. Well, you can be. Of course, today we don't need to break through the wilderness and break new ground with a wooden plow. Man has learned how to make many machines and other things to make life easier. He has learned how to produce and transport all sorts of goods from place to place around the world.

But that doesn't mean there aren't many problems to be solved. We don't know very well yet how to live peacefully with our families, our neighbors, with people of other races or beliefs, or with other nations. We need pioneers to help with these problems. Nor have we learned how to use wisely all the fine things we have today. We drive our cars so badly we kill people every day on our highways. There is too much stealing and damaging of property, careless use of guns. Our streets and sidewalks are full of litter that people throw down. We need pioneers for these and many other problems.

Today's problems are the problems of living together. We need people who care deeply about the safety and happiness of others, and who will think hard how to help instead of how to hurt people. If we have enough good pioneers who will do this, we can be as proud of our county in the future as we have been in the past.

FORT SNELLING—SHIELD AND GATEWAY

The first white people to come to Minnesota were Frenchmen. They were fur traders who settled in Mendota, where there was a trading post owned by the American Fur Company. Warlike tribes of Indians lived all around. With more and more people coming into Minnesota on the rivers, the United States government decided to build a fort to protect its western frontier as well as to help travelers to find their way to new settlements.

By 1819 the government had built a fort high up on a bluff across the river from Mendota. It stands there today above the place where the Minnesota river flows into the Mississippi. The fort was named after Colonel Josiah Snelling, fort commander, who designed the fort and had the soldiers build it out of materials they found right there. There was a high stone wall all around the diamond-shaped site of the fort, and inside the walls were barracks, parade grounds, soldiers' houses, supply bases, schools, farms, animal barns and other facilities. There was a high stone round tower from which the guards could see for miles in all directions.

It was the only fort in the upper Mississippi basin, and so strong that it was never attacked. Fort Snelling became the military headquarters for Minnesota, the Dakotas, and part of Montana. It served as a gateway for travelers, as well as a shield for protection. Many soldiers have been trained there, and many who have died in the wars are buried in Fort Snelling National Cemetery. In 1960 Fort Snelling became a national historic landmark, and in 1961 it was turned over to the State of Minnesota. It is now Fort Snelling Historical State Park. Just this last year the people of Minnesota gave money to build a carillon to honor the men who fought in the Vietnam war.

Note: This account of Fort Snelling was written in 1972.

HAVE YOU READ THESE STORIES?

Brink, Carol R.	Caddie Woodlawn	Macmillan
Brock, Emma	Drusilla	Macmillan
Comfort, Mildred H.	Winter on the Johnny Smoker Treasure on the Johnny Smoker	Wm. Morrow
Judson, Clara I.	They Came From Sweden They Came From France They Came From Scotland	Houghton Mifflin
Mason, Meriam	The Middle Sister	Macmillan
Means, Florence C.	A Candle in the Mist	Houghton Mifflin
Meigs, Cornelia	Swift Rivers	Little Brown
Morgan, Nina H.	Prairie Star	The Viking Press
Stong, Philip	Honk the Moose	Dodd Mead
Wilder, Laura Ingalls	On the Banks of Plum Creek By the Shores of Silver Lake The Long Winter	Harper and Brothers

1972 ADDITIONS

Anna M. Wiecking	As We Once Were—1971	Blue Earth County Museum Mankato, Minnesota
A. Hermina Poatgieter James Taylor Dunn (Editors)	Gopher Reader—1958	Minnesota Historical Society—St. Paul

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